The Brethren Evangelist.

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If.

If you your lips
Would keep from slips,
Five things observe with care;
Of whom you speak,
To whom you speak,
And how, and when, and where.
If you your ears
Would save from jeers,
These things keep meekly hid;
Myself and I,
And mine and my,
And how I do or did.

On The Sister's Cap.

By request of Elder Levi Eby, Beattie, Marshall Co., Kansas.

HARLEYSVILLE, PA., Aug. 29, '87.

Eld. Levi H. Eby:

DEAR BRO:—Yours of the 14th is to hand and is welcome. You say you met me and daughter at Mt Morris—that may be, for we were there in 1880, but I do not recollect you.

The covering mentioned in 1st Cor. 11: 3-16, is acknowledged by all commentators to be the most obscure and diffcult passage in the Bible, and perhaps none ever gave rise to so many conjectures and visionary opinions as that did. And while I was for particular reasons, especially interested in it, I tried by all possible means to get the correct sense of it, and for that purpose I ransacked the works of the *Fathers* and of the *Reformers*, and examined all the different *Translations* and *Commentaries* within reach, besides many other authors that wrote on the subject. But found nothing in all of them that satisfied me. But being well posted in *Biblical* and other *Antiquities*, as also with the *manners* and *customs* of the East, I finally came to a conclusion that is pretty satisfactory to myself, but still I am not *sure* of being right. While all *human learning* is fallible I may err. Will therefore only give a brief outline of it, and if you consider it plausible, you can elaborate it yourself, for, "a word to the wise is sufficient." But whether you agree with it or not, it is the *only* rational sense that I can get out of it, as regards its *intent* and *design* and why because of the angels.

1st, Then concerning the design. We believe that God has a special design in every thing he commands, and the first command given concerning female attire is in Deut. 22: 5, where he says, the woman *shall not wear* that which pertaineth unto man. Neither shall a man put on a woman's garment, for all that *do so* are (an) abomination unto the Lord, etc. Here let me ask, *what* was the Lord's *intent* or *design* in this command? Answer, *Moral Purity*. For if the sexes were allowed to dress alike, promiscuous intercourse and sexuel commerce would have been *unavoidable*, and the world soon would have been turned into a brothel. For human nature was so corrupt that notwithstanding the prohibition it was often *purposely* transgressed. But while God had instituted the marriage union, men were allowed to look upon women and select their partners from among those who had no partners, but were not allowed under pain of death to meddle with a woman that was a man's wife. Therefore married women were required to wear a veil or covering over their head wherever they were seen by men besides their hair. *For what*? Why, for a badge to distinguish them from the unmarried. This covering was also *authorized* and *legalized* as the married woman's *protection* or *safeguard*, against the desires or assaults of men, as may be seen in the case of Abraham and of Abimelech, Gen. 20. For "while the earth was *corrupt* and so filled with *violence* that they took them wives *of all which they choose*, and often killed men for the sake of their wives as did Lamech, and even David caused the death of Uriah for the sake of his wife. And as Abraham's wife was very handsome (Gen. 12: 10, 20) and as he thought the fear of God was not in that place, he was afraid he might be killed for her sake, and therefore, to secure *his life*, she went uncovered, and requested her to say *she was his sister*, and therefore, while she had no *veil* or covering Abimelech justly supposed her to be an unmarried woman and innocently took her for his wife, as Pharaoh had done before. But being warned of the Lord in a dream, he restored her again unto Abraham and gave him a thousand pieces of silver as an *indemnity* and for a veil or covering for her *eyes* against *all that were with him*; and against *all others*.

Instances might be multiplied indefinitely to prove that *married* women were required to wear a covering on their head, besides their *hair*, for the reasons above given, and also for a *token* of subjection and as a *power* of *protection*. But will let this suffice, and say a little on part 2nd, "Because of the angels."

We believe from numerous passages of scripture that there are myriads of created intelligencies, generally called angels, also Cherubims and Seraphims which constitute *Thrones*, *Majesties*, *Principalities*, *Powers*, *Mights*, and *Dominions*, in heavenly places, as may be seen in Eph 1: 21, and 3: 10, and in numerous other places who also serve in different *capacities* or offices as in Heb. 1: 6 it is said they are *all ministering spirits sent forth to minister for them who shall be heirs of salvation*, etc.

It was the belief of the ancient Fathers that every one that tried to serve the Lord had a *Guardian* Angel *always* accompaning him to infuse good thoughts into his mind and also to *protect* and *defend* him. As David says, Psalms 34: 7, "The angels of the Lord encampeth round about them that *fear him* and *delivereth them*." And the Saviour says, Matt. 18: 10, "Take heed that ye despise not one of these little ones, for *their Angels* do *always behold* the face of my Father in heaven." They are also called "Messengers" and "*Swift Messengers*" to bring tidings relating to the affairs of the children of men before the Lord or before the Majesties on High, and are therefore ever present at our devotions and in our solemn assemblies. Their eyes are ever on us, they observe all our *doings* and *proceedings*. Therefore while they are such important factors in the great work of our soul's salvation, should we not be very cautious that everything may be done with proper *decorum* and *order* according to the Divine arrangement? But if the married women or *wives* (as some translate it) have no *covering* or *badge* of *subjection* on their heads, it is out of the *Divine order*, and maybe a source of grief to to the ministering spirits or attending angels that are ever hovering over us, and consequently must bring sorrowful tidings to the Majesties on High. Therefore, Paul evidently means "Let everything be done *decently* and in *order*, for the sake of the angels," because they are our constant *attendants* and *observers* and greatly interested in our temporal and spiritual welfare.

According to the above views and the obvious *intent* and *design* of the covering, unmarried women or young sisters would not be required to wear a covering besides their hair, because not commanded, and if they do it *frustrate* the *original intent* and design of it. Paul himself says there is a difference between a wife and a virgin. Therefore I think we should allow a *visible* and *tangible* sign of it.

Will close by relating one or two incidents that came under my own observation. Some years ago a good brother from Ohio who was seeking a companion was at a love feast in Philadelphia. There were many young sisters present. Among them was one that engaged his special attention. She appeared to him as "one out of a thousand and altogether lovely." He was so smitten with her that he was anxious to make her acquaintance. But as he was a stranger in the large city, and, on account of his piety, very modest in his love affairs, it put him to considerable trouble to find out where and who she was. But judge his mortification when he discovered that the fair young sister was a *married woman*.

I might relate several similar cases, but think there is enough said to illustrate the *design* and *intent* of the command. For if the married women would *all* wear a covering over their hair as they absolutely should and ought, and the unmarried *only their hair*, which appears to be all the covering required of them, then many *temptations* might have been avoided, and the good brother just mentioned would have been spared all his trouble and disappointment.

I have now given what I consider the obvious sense of the 10th verse. Much might be said of the other verses, but what is said I think may serve as a key to unlock the meaning of the other verses.

I had intended so say a little more in reference to it being a power on her head and also about her *dishonoring her head*, but am very busy and my eyes are so painfully weak, that it is almost impossible to write. Can only write fifteen or twenty minutes at a time, then must stop an hour or two to rest my eyes. Meanwhile, my ideas scatter since my eyes are weak so that writing becomes a task, which used to be a pleasure. I used to sit in the big arm chair and dictate to my daughter, for she is very expert with the pen; but she married and left us in the spring, and since I have no one to assist me. You will therefore excuse me for not giving more definite replies to the rest of your queries.

Would be pleased to hear from you again when convenient.

With my best wishes I am fraternally yours in the Lord.

ABRAM H. CASSEL.

College Of St. James, Md.

I have been preaching at Ringold, Md. Will preach yet tonight and tomorrow night. Would have done a grand work had it not been for desperate opposition.

The waters have been troubled, and sinners convicted, but those who would defile themselves by going to hear others preach, have unchained their dogs of persecution and this hindered some from coming. Others tended until their children became convicted of sin, then envy cropped out and they began to oppose and some of them stayed away. Others that are not Christians themselves don't want any body else to be. Hence, wives oppose their husbands, mothers their children, children their parents, etc. In fact I think Satan got scared and worked more desperately to save his sinking cause here than any place I have ever preached. But thank the Lord we have captured a few and hope to capture more. I will report the number after we close our meeting.

Some of our River Brethren, Old Order Brethren, Conservative Brethren and others, have treated us with christian courtesy. I believe the Lord will bless them for it.

If I can ever break down prejudice here we can do a grand and glorious work. We have had large congregations. Give God the glory.

Our meetings closed at Ringold. Preached 16 sermons. First week the weather was inclement, hence congregations small. But the second week we had large congregations. Some nights the house would not hold them all. Closed on June 16th, with nine additions. Eight by baptism and one by relation.

If it would not have been for such strong opposition, I am almost sure that we would have had double the accessions.

One good Conservative brother dammed up the water for baptism and invited us to his house. Had consecration services in his house, and prepared supper for us after baptism and acted like a Christian gentleman. Hope the Lord will abundantly bless him. I shall never forget the kindness manifested toward us by him and his good wife.

We are still growing spiritually and numerically. Brethren and sisters pray for us.

I feel a little like replying to Bro. Mason, but as he touched my article so lightly and the most important part not touched at all, I guess I had better not reply to it. I love you Bro. Mason. You know whom the Lord loveth he chasteneth. In this way he tests us. So I think it is good for us to rub one another a little sometime in order to tell what kind of material we are made of. Of course they are only love licks. Rub gold and it brightens it.

ISAAC D. BOWMAN.

Meigs County.

I left the Ohio Sabbath School convention on Saturday, June 16th, to visit a family of Brethren in Meigs county, Ohio. I arrived at brother Henry Coats' in the evening and preached in the school house, near his residence. The object of my visit was to see what the prospects for doing good in that locality are. The school house is a little one and was principally filled with women during the services, while the young men stood outside and heard through the windows and doors.

The country is wonderfully hilly and a man can hardly see where any body lives, but about meeting time they came pouring down the hills and valleys until the place of meeting became immensely populous.

The field is an old Dunkard outpost. The old veterans of the cross and the order of the ancient brethren from the Miami Valley and an occasional one from Northeastern Ohio have been there and left there hand-writing on the wall. The members there talk after the same manner and about the same things that they do in every other old Tunker settlement.

The prospects are favorable for a good work there, if means and ministers were at command to give the post constant and careful attention. But as our church in Ohio is now burdened with many pressing demands for assistance, I do not consider it advisable to make a special effort at that place until the resources of the Mission Board are such that an organization can be maintained. I am decidedly opposed to setting up churches and then allowing the devil to take a mortgage upon them. But the post should not be entirely neglected.

One of the sisters there who yet stands identified with the Conservatives, gave me an interesting account of her conversion to the Tunker church. Before she came to Ohio, she was led by a combination of circumstances to attend a meeting held by an old brother preacher in Virginia. Then she was a Methodist strong and true. She said that under the influence of his preaching it seemed that some peculiar change was going on through her whole body and she never experienced such sensations before nor since, and she attributes it to the direct interposition of the Lord. She is sound in the doctrine, true in the practices and loyal to the order,—she is a good woman and awaits her reward.

Bro. Coats was a deacon in the Conservative church, and does excellently as an exhorter, for one who has had so few opportunities. A. L. G.

A Mistake Corrected.

I deny that I am inclined to ignore the action of the National Convention in calling for a State convention, but on the contrary I say that I want to carry out the idea of that convention.

The committee reported 1st, "That the general church be districted into state associations, to meet annually *in connection with* the State Sunday School conventions and Home Mission Boards," &c. No arrangements have been made to hold a convention "*in connection with*" the Sunday School convention. There was nothing said about "a State Missionary convention," but simply a convention in connection with the S. S. convention and Home Mission Board. But arrangements have not yet been made, because the National Convention said a thing that is no reason why it will be carried out without work on the part of those who accept it. I made the call to get the convention work before the church. As far as Gnagey and Garber are concerned, they are of age, they can speak for themselves. I do not suppose either committed a sin against the Holy Ghost. Bro. Gnagey is chairman of the committee appointed at Nat. Con., hence he will push this work. But I would suggest that every pastor help him, and get it in good shape to be successful. But remember that the State Convention is not the S. S. Convention, as the S. S. Convention has been in existence some years. It remains to be seen if the State convention will have birth.

JOHN DUKE MCFADEN.

A Wife's Opportunity.

This is the heading of a large three-column advertisement on the eighth page of this issue of the EVANGELIST. Those who read it will no doubt be anxious to know whether it is true that all of the articles named in the list of presents are sent in each box of the "Sweet Home Soap." Yes, it is true, and the firm which makes the offer is reliable and well established.

"Sweet Home Soap" is of an extraordinarily fine quality, and no one is disappointed who uses it. It bears no comparison to the cheap soaps with which our markets are flooded. The method of selling the soap is a novel one, and readily commends itself to every one, since those who buy it get all the profits usually paid out for traveling salesman, wholesale and retail grocers, etc. Besides, no payment is asked until the goods are received and have been on trial in the house for thirty days.

The soap is delivered right at the door, all freight charges prepaid and arrangements made so that if one is not satisfied after seeing the presents and using the soap, the box will be taken away without expense or outlay of any kind. A postal card sent to J. D. Larkin & Co., Buffalo, N. Y., will bring a box on trial; when it comes, if it is not what the advertisement promises, order it returned at once.